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The Weber MSS.—Another collection of ancient manuscripts from Central Asia.—By DR. A. F. RUDOLF HOERNLE.

(With four Plates.)

In July last I received from the Reverend F. Weber, Moravian Missionary in Leh in Ladak, a small packet, containing ancient manuscripts.

Regarding the circumstances under which the manuscripts were discovered, and given to Mr. Weber, the latter in two letters, dated the 21st June and 29th July last, gives me the following information. They were found in the neighbourhood of a place called Kugiar, in a "house" which, apparently, since times immemorial had been ruined and buried. An Afghan merchant, hoping to discover buried treasure, with much trouble undertook the excavation of the "house." He found, however, only the bodies of some "cows," which on the first contact crumbled into dust. At the same time he found also the manuscripts. As Mr. Weber is known to the people to be a collector of Tibetan curiosities, the manuscripts were taken to him by a person who had received them from the finder. He was also shown an "Urdû" letter from the latter, giving the above account of his exploration, but not knowing "Urdû," Mr. Weber could not read the letter himself.

It would have been satisfactory to learn something more accurately about the identity of the so-called "house" in which, and the "cows"

with which the manuscripts are said to have been found. But, on enquiry, Mr. Weber wrote me that he was unable to obtain any further information.

The place Kugiar will be found on any good map of Central Asia at $77^{\circ} 12'$ long. and $37^{\circ} 25'$ lat., about 60 miles south of Yarkand, at an altitude of 6450'. A straight line, drawn from Leh to Yarkand, very nearly passes through Kugiar; it is a little to the left of that line, and lies just within the borders of the Chinese territory.

I found the manuscripts enclosed, after the fashion of Indian manuscripts, between two pieces of wooden boards. These are of unequal size, one measuring $9\frac{1}{2}$ by $2\frac{3}{4}$ inches, the other $7\frac{1}{4}$ by $2\frac{1}{2}$ inches. They are, each, pierced by one hole, which is not in the middle of the board, but towards one side; in the larger board it is at a distance of $2\frac{1}{3}''$, in the smaller at $1\frac{1}{2}''$, from its narrow margin. Corresponding holes, on one side only, are in all the leaves of the manuscripts. This one-sided position of the string-hole is also observable in the Bower Manuscripts, and it appears to be a peculiarity of Central Asian manuscripts. I do not remember ever having observed it in any Indian manuscript. These have either one string-hole in the middle of the leaf, or they have two holes, one toward either narrow margin. Facsimiles of leaves with one hole are given in Dr. Mitra's *Sanskrit Notices*, and such of leaves with two holes, in Mr. Bendall's Catalogue of *Buddhist Sanskrit MSS.* The famous Horiuzi Manuscript, which originally came from India, has two holes, as may be seen from the facsimiles published by Prof. Bühler in the *Anecdota Oxoniensia*, Vol. I, Part III. On the other hand, the facsimile of the Central Asian manuscript, published by Mr. S. Oldenburg, in the Records of the Oriental Transactions of the Imperial Russian Archaeological Society, Vol. VII, p. 81, 82, shows the peculiar one-sided hole. This practice of using an one-sided hole, therefore, would seem to be a mark by which a manuscript may be distinguished as coming from Central Asia. Another point to be noted is, that, like the Bower MSS., the Weber Manuscripts also are of the oblong shape, usual to Indian manuscripts, as distinguished from the square shaped Kashmirian. The square shape, indeed, appears to be an exceptional peculiarity of the Kashmirian manuscripts. All others, Indian, Nepalese, Tibetan and Central Asian are of an oblong shape.

On examining the Weber Manuscripts, I found that they formed a collection of fragments of nine (or possibly eleven) different manuscripts.

These are fragmentary in two ways. In the first place, not one of them is complete, a more or less large number of leaves being wanting both at the beginning and at the end. Secondly, every leaf is mutilated on the right or left or on both sides. On the other hand, they are, as a

rule, perfect at the top and bottom. The following is a list of leaves of the several parts composing the manuscripts:—

Part	I,	consisting of	9	leaves.
”	II	”	”	7
”	III	”	”	6
”	IV	”	”	1
”	V	”	”	8
”	VI	”	”	5
”	VII	”	”	7
”	VIII	”	”	8
”	IX	”	”	25

—
 Nine Parts consisting of 76 leaves.





All the nine manuscripts are written on paper. Their paper is of differing qualities. In the main there are two kinds: one kind is thick, soft, flexible and white; it is so soft indeed, that its surface is apt to fret, and thus to injure the writing. The other kind is thin, hard and stiff, and of a more or less brownish colour. No. IX (Central Asian) has the softest and whitest texture. Also soft, but less white is the paper of Nos. 1 and 2 (Indian) and Nos. 6 and 7 (Central Asian). Harder and darker is the paper of Nos. 3 and 4 (Indian) and No. 5 (Central Asian). Distinctly hard and brown is the paper of No. VIII (Central Asian). The manuscripts, written in Central Asian characters, therefore, are inscribed on paper of the greatest variety, from the whitest and softest to the stiffest and darkest.







The paper, by appearance and touch, appears to me to be of the kind, commonly known as Nepalese, which is manufactured from several varieties of the *Daphne* plant. Dr. George King, the Director of the Botanical Gardens, has been good enough to examine the paper, and agrees with me that probably it is paper “made of the fibres of *Daphne papyracea*, or of *Edgeworthia Gardneri*, which are still used as raw material for paper-making in the Himâlayas.” The better description of paper is made of fibres of *Edgeworthia Gardneri*. A very full account of this so-called Nepalese paper, its material and manufacture, will be found in Dr. Watt’s *Dictionary of Economic Products of India*, Vol. III, p. 19, where also references to other sources of information are given.

For the purpose of being inscribed this paper appears to have been specially prepared with some kind of sizing, probably made of white arsenic. On the leaves of some of the manuscripts this size forms a thick glazed coat on which the letters are traced. Occasionally this glazed coat has peeled off, in which case the letters which it bore have disappeared with it. This is particularly the case with Part V, and may

be seen on Plate II, fig. 1. In the case of Part IX, the coat, apparently under the influence of damp, has caused the leaves to stick together, and thus extensive damage has been done, as may be seen from figures 3-5 on Plate III.

A very striking peculiarity of the Weber Manuscripts is, that they are written in two quite distinct types of written characters. One of them—that in which Parts I, II, III and IV are written—is the well-known Indian character of the North-Western Gupta variety, being the same type (though a different sub-variety) as that used in the Bower MSS. This type of character is sufficiently well-known, and I need not say anything more about it here.

The other type of characters, used in Parts V-IX, is what I may call the Central Asian Nāgarî. It is a peculiar angular and slanting form of the Indian Nāgarî characters. On the whole the several Parts exhibit these characters in a variety of handwritings, though the essential type of the characters is the same. There is, however, a distinct variety, not merely of handwriting, but of type, noticeable between the characters used in Parts V-VIII and in Part IX. The test letters are the dental *th* and *dh*. In Part IX their shape is angular and squarish,  *th* and  *dh*, while in Parts V-VIII it is round,  *th* and  *dh*. (See Plate IV.) For the purpose of comparing these two varieties of the Central Asian Nāgarî, Parts VII and IX (Plate II, fig. 6 and Plate III, figs. 3-5) are the best, because in their general style of handwriting they most nearly resemble one another. In the sequel, I shall refer to these two varieties as the round and the square varieties of the Central Asian Nāgarî.

I may here refer to a few other peculiarities of the Central Asian alphabet. Firstly, the curious form of the super-scribed vowel *ê*, with its curve turned to the right. Secondly, the curious form of the letter *m*. I have observed this form, in a few rare cases, on gold coins of Samudra Gupta. It has, clearly, grown out of the angular Indo-Scythian form of *m*; and its origination would fall in the early time of the Gupta period (Samudra Gupta 380-395 A.D.). The series of changes would be these , , , , all of these forms being represented on Gupta coins, and the last being the parent of the Central Asian form. Thirdly, the curious resemblance between the forms of  *t* and  *n*. They can only be distinguished by the fact, that the right-hand angle of *n* is more decidedly acute-angled. Fourthly, the curious symbol of a double dot over letters,—in fact a double anusvâra. It may be seen frequently in Mr. Oldenburg's Kashgar manuscript. In the Weber Manuscripts, it occurs only in Part IX, which, as above remarked, is distinguished by being written in the square variety of the Central Asian Nāgarî. It is,

however, not so much the mark of a particular variety of characters, as of a particular language, and its exact power I do not know. Part IX is not written in Sanskrit, nor have I met with the double dot in any Sanskrit text, except once. On the smaller of the two wooden boards, three lines are inscribed in Central Asian characters. The board probably belongs to the work contained in Part VII, which treats of a Buddhist charm, the lines are written in Sanskrit and run as follows:—

[*namô*]—*vidyâdharasya*—*dakṣiṇê hastê*—*mañi dhârayitavyam*—*api cha*
[*pârna*-]*râtr-ôcavustêna*—*suchi-snâtêna*—*su-vastra-prâvritêna sâdhayivya*
[.]*ê siddhi* ॥

The words in brackets are broken off and have been conjecturally supplied. The meaning is: “Salutation to the Vidyâdhara! Let the jewel be placed in the right hand; then having fasted the whole night, washed clean, and put on fresh garments, success will be secured by me.”¹

Here there is the double anusvâra over the akshara *vri* of *prâvritêna*. But what it is there intended to signify, I do not know. In Part IX, it is occasionally found on Sanskrit words, thus *mañchaṁṣkṭham*, which is a mis-spelling for *mañjishṭhâ*. Here it may possibly mark a modification in the sound of the vowels; but its real power is obscure.

I add a table of the Central Asian alphabet, showing the forms of single as well as compound letters. See Plate IV. They are nearly all excerpted from the leaves shown in my Plates I to III. In this table are also shown the ancient numeral figures. They are found in several of the manuscripts; *viz.*, Parts I, II, IV, VI.

The Central Asian Nâgarî has a curious resemblance to the so-called “Wartu” characters of the Tibetans. In this Journal, for 1888, Vol. LVII, will be found two plates (I and II) showing these “Wartu” characters. It belongs to a paper, published by Bâbû S. C. Das, on *the Sacred and Ornamental Characters of Tibet* (*ibid.*, p. 41). The resemblance, however, is still more striking to certain characters, shown on Plate I, in the *Asiatic Researches*, Vol. XVI (for 1828), and there designated respectively as *Khacheechee*, *Gramtsodee*, *Seendoohee*, and *Pookangkee*. The plate seems to have been prepared by Mr. Hodgson from “a vast number of manuscripts, great and small fragments,” as specimens of “*Bhotiya*” (*i. e.*, Tibetan) penmanship.²

¹ Perhaps *sâdhayishyatê* should be read for *sâdhayivya*[.]*ê*, or *sâdhayitavyâ me*. With *ucavustêna* compare the Pâli *upavuttha*.

² The letters on the Plate would seem to be intended for facsimiles, but the accuracy of the copy is not above suspicion. There are certainly some obvious mistakes in the identification of the letters; thus the third group (from the left) in the last line, is not *p, ph, b, bh, m*, but *t, th, d, dh, n*. Again the third letter in the third line is not *pa*, but *pâ*.

The Tibetan tradition with regard to the "Wartu" characters is rather uncertain. In the paper, above referred to, Bâbû S. C. Das says, that the "Wartu" characters were introduced into Tibet by Sambhoṭa (or Thon-mi, the son of Anu) from Magadha in North-Eastern India, about 630-650 A. D. Since then he has been re-examining the traditions of Tibet on this point, and he now informs me that the "Wartu" characters were rather introduced from the North-Western extremity of India, namely from Kâshmir, called in Tibetan *Kha-che*. He has supplied me with the following passage from the Bu-ston Chos byuñ (fl. 138): "He (*i. e.*, King Srong Tsan Gampo, 630 A. D.) ascended the throne at the age of 18. He brought the border chieftains under subjection. He made presents to them, (and) read letters (sent by them). Before that (time) there was no written language in Tibet. He sent Thon-mi, son of Anu, with sixteen attendants to learn the letters. He learnt from Pandit Deva-vid Simha the Śabda Vidyâ. He designed 30 letters, adapting them to the Tibetan language. He based the four fundamental vowels, called *Āli*, (*i. e.*, *i, e, o, u*) on *a*. In form these letters (vowels and consonants) resembled the characters of *Kha-che*. This was done at the fort of Maru in Lhasa. He wrote eight grammatical works on the orthography and syntax of the Tibetan Grammar." The Bâbû also informs me, that in later days the country of Liyul or Khoten was included in the general name of *Khache*; and further that the letters which were brought from India, through Nepal, were the so-called *Lantsha* (see Plate VIII in *Journal*, vol. LVII), introduced in the reign of Thisroñ Deu-tsan.

Here the following points may be noted: In the first place, the 34 original letters of Tibet (*i. e.*, 29 consonants and 5 vowels) elaborated by Sambhoṭa, are shown on Plate II(*a*) in Bâbû S. Ch. Das' paper. They are the so-called *U-chan* or "headed" characters. It will be noticed that among them "the four fundamental vowels" are certainly adaptations of the form of the vowel *a*. This, so far, bears out the tradition above quoted from the Bustan. But, for the rest, the letters show no particular resemblance to the "Wartu" or "Khache" characters, any more than to any other Indian system of writing (*e. g.*, the Gupta or *Lantsha*.) Possibly this may be put down to the fact, that Sambhoṭa may have modified the shapes of the letters he adopted; or it may be due to subsequent alterations, the table not showing the exact shape the letters received at the hands of Sambhoṭa, but such as they assumed in the course of time.

But, secondly, it is noteworthy that the letter *y* in Sambhoṭa's alphabet shows the ancient tri-dentate shape of that letter. In the table of "Wartu" characters, on the other hand, that letter shows its

modern (square) form. It is clear, therefore, that the "Wartu" letters, from which Sambhoṭa copied his own, cannot have been precisely the same as those exhibited in Bâbû S. Ch. Das' table. Now there is an unmistakable similarity of the letters shown in the table of the *Asiatic Researches*, on the one hand, with the Bâbû's "Wartu" characters, and on the other, with the Central Asian characters in the Weber Manuscripts. In the table there is a series of *Khacheehee* letters, that is, clearly, letters of *Khache* (Central Asia.) These, therefore, should be the letters, from which Sambhoṭa adapted his alphabet. And, as a matter of fact, it will be found that the letter *y* shows in that table its old tri-dentate form. But further, in that table the letter *y* appears in three different forms: first, in the distinctly tri-dentate form (**W**) in the second line, then in an intermediate bi-annulate form (**W**) in the third line, and lastly in the (practically) modern square form in the fourth line. The last of these three forms, the modern one, is never found in any portion of our manuscripts. The form in which it is usually occurs in them, is the intermediate, bi-annulate one. In the most ancient tri-dentate form it only occurs, optionally, in Part V of the Weber Manuscripts. With regard to the Tibetan alphabet, the evidence seems to point to this conclusion, that Sambhoṭa had before him a "Khache" alphabet, similar to those shown in the Plate of the *Asiatic Researches*, but sufficiently ancient, to still show uniformly the ancient tri-dentate form of the letter *y*, which, in its turn, explains the presence of that ancient form in the current Tibetan alphabet. The characters he had before him may have been something similar to those seen in Part V of the Weber Manuscripts. On the other hand, the "Wartu" letters, shown in Bâbû S. C. Das' plate had for their prototype a somewhat later "Khache" alphabet,—one which had already adopted the modern square form of the letter *y*.

The whole of the Weber Manuscripts are written in the Sanskrit language, of more or less grammatical purity, except Part IX. This is written in the square variety of the Central Asian Nâgarî, and in a language which to me is unintelligible. The strange ligatures that occur in it, such as *lkkh*, *tsts*, *yl*, *shsh*, *pts*, *bhb*, *ññ*, *ys*, etc., are foreign to Sanskrit or any Sanskritic language that I know of; yet undoubted Sanskrit words do occur numerously interspersed in the text. Such are *âsvakânda* and *âsvagandha*, *sirisha* (Skr. *śirīsha*)-*pushpa*, *priyaṅgu*, *punarnava*, *mañchamshtham* (Skr. *mañjishṭhā*), *sârava* (Skr. *śarivā*), *médha* and *mahâmédha* (Skr. *méda* and *mahâméda*), *prapundarikha* or *prapuntarikha* (both spellings occur for Skr. *prapaundarika*), *kaṭurôhiṇi*, *kâkôri* and *kshûra-kâkôri*, *dêvadâru*, etc. It will be noticed that most of the names are not correctly spelled; unaspirates being ex-

changed with aspirates, sonants with surds, cerebrals with dentals, etc. But there can be no shadow of doubt as to the identity of the words. They are Sanskrit names of medicinal plants. I have not yet been able to give to the subject any thorough examination, but I suspect that we have in Part IX a medical treatise written in some Mongolian (Tibetan) or Turkî language, treating of Indian medicine, and hence using Sanskrit medical terms.

The curious circumstance, however, with regard to this Part IX is that, both with reference to the characters (square variety) and the language, it clearly belongs to the same class of manuscripts as the Kashgar MS., published by Mr. Oldenburg. Of the latter manuscript I shall give some account at the end of this paper.

On the age of the Weber MSS., I am not able to give such a definite opinion as on that of the Bower MSS., though I am not disposed to believe that any portion of it can be referred to a date later than the 7th century A. D. In the Indian portions of the manuscript (Parts I to IV) no other than the old tri-dentate form of *y* ever occurs. On this ground these portions should be of the same date as the Bower MSS., *i. e.*, belong to the 5th century A. D. In some points they are even more antique than the Bower MSS. Thus the compound *r*, preceding another consonant, is uniformly written level with the line of writing (never above it, like the vowel marks). The consonant *p* has also preserved a more ancient shape.

The Central Asian portions of the Weber Manuscripts show occasionally in Part V, the old tri-dentate form **W** of *y*, and otherwise throughout the intermediate bi-annulate form **W**. No trace of the modern square form is seen anywhere. I call the bi-annulate form "intermediate," not because it presents a stage of development intermediate between the old tri-dentate and the modern square forms, but simply because it is clearly a "current" form grown out of the older tri-dentate. It seems to me doubtful whether it was ever superseded by the later Indian "current" square form. On the other hand, it is so easily formed out of the older tri-dentate form, that it may have been and probably was nearly contemporaneous with it. I am disposed to believe, that the Gupta *ya* (the old tri-dentate form) as it was carried from Kashmîr into the more northern and north-eastern parts (Kashgar, Yarkand, Khoten) of Central Asia, assumed and always retained the bi-annulate form, while in the more south-eastern parts (Western Tibet) it retained at first its tri-dentate form and was afterwards gradually changed into the modern (Indian) square form. When Sambhoṭa went to "Khache" (Central Asia, *i. e.* Kashmîr, Liyul, Khotan) to bring thence the letters in 630-650 A. D., he evidently found the tri-dentate form in use in the particular

part of the country which he visited. Towards the end of the 7th century and early in the 8th, Central Asia was overrun by the Muhammadan armies of the Khalifat, and this put an end to the Sanskrit culture of those regions. Hence our Central Asian manuscripts which still show evidences of a distinct Sanskrit culture cannot well be placed after that date.

I now proceed to describe the several parts of the Weber MSS. in detail:—

Part I. (See Plate I, fig. 1.) There are nine leaves, mutilated on the right-hand side. They measure $7\frac{1}{2}$ by $2\frac{3}{4}$ inches, and have eight lines to the page, excepting the obverse of the 14th leaf, which has 9 lines. The leaves are consecutively numbered, from 7 to 15, in the old style of figures. The first six leaves and those after the fifteenth are wanting. The obverse of the 15th leaf is shown in Plate I, fig. 1. The number 15 (*i. e.*, the figure for 10, and below it the figure for 5) is seen on the left-hand margin. The page reads as follows:—

- 1, चचं चतुस्तारं गजविक्रमसंस्थितं पञ्चचलारिशसुहृत्तयोगं मधुलाजाहारं वैश्यदेवत मद्र
- 2, जिनचचं त्रितारं गोश्रीर्षसंस्थितं सप्तमूहृत्तयोगं वायुक्राक्षा ब्रह्मायनौगीत्रेण ॥ अ
- 3, वमज्ञसंस्थितं त्रिशसुहृत्तयोगं पत्तिमांसाहारं विष्णुदेवतं ब्रह्मावर्णीगीत्रेण १॥ इती
- 4, पश्चिमद्वारौकानि न चत्राणि ॥ धनिष्ठानचचं चतुस्तारं शकुनसंस्थितं त्रिश-
- 5, वतं कत्याय गोत्रेण १॥ इती ॥ शतभिषा नचचं एकतारं तिलकसंस्थितं पञ्च-
- नौ [सुहृत्तयोगं] [दशसुहृत्त]
- 6, देवतं ताण्डायनीगीत्रेण १॥ पूर्वभद्रपदा नचचं द्वितारं पताकसंस्थितं त्रिशमह
- 7, आभिट्ठिदेवतं जातुकर्णीगीत्रेण १॥ उत्तरभद्रपदा नचचं द्वितारं पताकसंस्थित
- 8, गोमांसाहारं आर्धमाकल्पदेवतं हिरण्णायनीगीत्रेण १॥ रेवती नचचं एक

In the following Roman transliteration I have added, in straight brackets and italics, the missing portions, so far as it is possible to deduce them from the context and other parts of the manuscript. It will be seen that from 9 to 11 aksharas are missing in each line, which would occupy nearly two inches of the leaf. The original size of the leaf, therefore, must have been $9\frac{1}{2}$ by $2\frac{3}{4}$ inches, that is, exactly the size of the larger of the two wooden boards. This circumstance would seem to prove that the larger board was one of the two covers of this particular manuscript.

- 1, kshatram chatu-s-taram gaja-vikkrama-samsthitam pancha-chatva-
ri[*m*]sa-muhurta-yogam madhu-laj-aharam Vaisya-daivata[*m*]
M[*an*]dga[layan-gotrana 19 || Abhi-]
- 2, ji nakshatram tri-taram go-sirsha-samsthitam sapta-muhurta-yogam

- vâyu-kraksh-âhâram Brahmâyanî-gôtrêṇa 20 || Śra[*vaṇô naksh-
atram tri-târam yu-*]
- 3, va-maddhya-saṁsthitam trimśa-muhūrta-yôgam pakshi-mâms-âhâ-
ram Vikshṇu-dêvataṁ Brahmâvarṇi-gôtrêṇa 21 || It=i[mâni bhô
Pushkarasâri sapta]
- 4, paścima-dvârikâni nakshatrâṇi || Dhanishṭhâ nakshatram chatus-
târam śakuna-saṁsthitam trimśa-muhūrta-yôgam [. . .-*âhâram
Vāsava-dai-*]
- 15 vataṁ Katyâyani-gôtrêṇa 22 || Satabhishâ nakshatram êka-târam
tilaka-saṁsthitam pañchadaśa-muhūrta-[*yôgam . . . -âhâram
Varuṇa-*]
- 6, daivataṁ Tâṇḍâyanî-gôtrêṇa 23 || Pûrva-bhadrapadâ nakshatram
dvi-târam patâkâ-saṁsthitam trimśa-m[*u*]h[*ârta-yôgam . . . -
âhâram*]
- 7, Âbhivridhi-daivataṁ Jâtukarṇi-gôtrêṇa 24 || Uttamra-bhadrapadâ
nakshatram dvi-târam patâkâ-saṁsthitam [m *pañcha-chatvârimsa-
muhūrta-yôgam*]
- 8, gô-mâms-âhâram Āryam-âkalpa-daivataṁ Hiranyâyanî-gôtrêṇa 25 ||
Rêvatî nakshatram êka[*-târam . . -saṁsthitam trimśa-muhūrta-*]

Fifteenth Leaf : Reverse.

- 1, yôgam guḍa-kamsâr-bhôjanam³ Pushya-daivataṁ Bhârgavan-gô-
trêṇa 26 || Aśvinî nakshatram tri-târa[m . . -*saṁsthitam trimśa-
muhūrta-yôgam ya-*]
- 2, kṛin-mâmsa-bhôjanam Gandharva-daivataṁ Aśvâyanî-gôtrêṇa 27 ||
Bharâṇi nakshatram tri-târam bhaga-saṁ[*sthitam trimśa-mu-
hūrta-yôgam*]
- 3, taṇḍul-âhâram Yama-daivatam (arthavam)⁴ Bhârgavi-gôtrêṇa 28 ||
It=i[mâni bhô Pushkarasârin=sapt=ôttara-dv[*ârikâni nakshatrâṇi ||
Ity=êshâm*]
- 4, bhô Pushkarasârin ashtâ-vîmśatînâm nakshatrâṇâm katamâni nak-
shatrâṇi pañcha-chatvârimsa-muhû[*rtâni shaṭ tad-yathâ Rôhîṇi
Punarva-*]
- 5, suḥ uttarâ Phalguni Viśâkhâ uttar=Âshâḍhâ uttarâ Bhadrapadâ —
pañcha nakshatrâṇi pañcha[*daśa-muhûrtâni tad=yathâ Ārdrâ*]
- 6, Aślêshâ Svâtî Jyêṣṭhâ Satabhishâ êkâ Abhiji ashtau muhūrta
sêshâṇi trimśa-muhûrtâni nakshatr[*âṇi pûrva-dvârikânâm*]

³ This was the original reading ; by the interlinear insertion of the akshara *hâ* it is now changed to *guḍa-kams-âhâra-bhôjanam*.

⁴ This word is inserted interlinearly, with a mark indicating the proper place where it should be read in the line.

- 7, nakshatrâṇâm Kirtikâ pûrvaṁ Aślêshâ paśchimâ dakṣhiṇa-dvârikâ-nâm nakshatrâṇâm Maghâ pûrvaṁ Viśâkhâ paśchi[*mâ paśchi-ma-dvârikânâm na-*]
 8, kshatrâṇâm Anurâdhâ pûrvaṁ Śravaṇaḥ paśchimaḥ uttara-dvârikâ-nâm nakshatrâṇâm Dhanishṭhâ pûrvaṁ paśchimâ Bha[*raṇî*]

I may add the remainder of the remarks on the nakshatras from the preceding leaves 13 and 14 :—

Thirteenth Leaf: Reverse.

- 1, katamê Vâtsâ Brâhma-châraṇaḥ Chhandôgâ katî Chhandôgânâm bhêdâḥ śaṭ katamê tad=yathâ gôdhû[.]
 2 kapimjalêyâ atyâsanam=iti kim-gôtrî mâtâ Pârâsarî—paṭhati bhavân=nakshatra-vaṁśam=atha kim katha[*yatu mē tad=yathâ Kṛitikâ 1*]
 3, Rôhiṇî 2 Mṛigaśiraḥ 3 Ârdrâ 4 Punarvasuḥ 5 Pushyaḥ 6 Aślêshâ 7 Maghâ 8 Pûrva-phalgu[*nî 9 Uttara-phalgunî 10 Hastaḥ*]
 4, 11 Chitrâ 12 Svâtîḥ 13 Aśâkhâ (*sic*) 14 Anurâdhâ 15 Jyêshṭhâ 16 Mûlaḥ 17 Pûrvâshâdhâ [*18 Uttarâshâdhâ 19 Abhijî*]
 5, 20 Śravaṇaḥ 21 Dhanishṭhâ 22 Śatabhishâ 23 Pûrva-bhadrapadâ 24 Uttarâ-bhadrapadâ 25 Rê[*vatî 26 Aśvinî 27 Bhara-*]
 6, ṇî 28 ity=êtâny=asṭâvîṁśati nakshattrâṇi kati-târâṇi kim-saṁsthânâni kati-muhûrtâni kim-gôtrâṇi ki[*m-bhôjanâni kim-*]
 7, daivatâni—Kṛitikâ nakshatraṁ śaṭ-târaṁ kshura-saṁsthânâṁ trîṁśa-muhûrta-yôgam dadhi-âhâraṁ Agni-daivatam=Agni[*vêśya-gôtrêṇa 1 || Rôhi-*]
 8, ṇî nakshatraṁ pañcha-târaṁ śaṭ-ôddhi-saṁsthânâṁ pañcha-chatvârîṁśa-muhûrta-yôgam vṛisha-matsya-bhôjanaṁ prajā[*patidavataṁ . . . -gôtrêṇa 2 ||*]

Fourteenth Leaf: Obverse.

- 1, Mṛigaśirasam nakshatraṁ tri-târaṁ mṛiga-śirsha-saṁsthitam trîṁśa-muhûrta-yôgam mṛiga-matsya-bhôjanaṁ Sôma-d[*ai*]-vata[*m . . . -gôtrêṇa 3 || Ârdra na-*]
 2, kshatraṁ êka-târaṁ tilaka-saṁsthitam pañchadaśa-muhûrta-yôgam navanî-târaṁ Rudra-daivatam Hâritâyana-gô[*trêṇa 4 || Punarvasur=nakshatraṁ*]
 3, dvi-târaṁ patâkâ-saṁsthitam pañcha-chatvârîṁśa-yôgam sarpi-maṇḍ-âhâraṁ Âditya-daivatam Vasishṭha-gôtrê[*ṇa 5 || Pushyô nakshatraṁ tri-tâ-*]
 4, raṁ vardhamâna-saṁsthitam trîṁśa-muhûrta-yôgam madhv-âhâraṁ Brihaspati-daivatam Alabanêyavi-gôtrê[*ṇa 6 || Aślêshâ nakshatraṁ paṇ-*]

- 5, cha-tāraṃ akāśa-patākā-saṃsthitaṃ pañchadaśa-muhūrta-yōgaṃ matsa-yakṛi-bhōjanaṃ sarpi-dai[*vataṃ . . . -gôtrēṇa 7 || I-*]
- 6, t-îmāni bhô Pushkarasâri sapta pūrva-dvârikâni nakshatrâṇi || Maghâ nakshatraṃ pañcha-tāraṃ nadi-kraṃja-saṃsthi[*taṃ trîṃśa-muhūrta-yōgaṃ . . -*]
- 7, bhōjanaṃ Pitri-dēvataṃ Piṅgāyani-gôtrēṇa 8 || Pūrva-phalgunî nakshatraṃ dvi-tāraṃ patākā-saṃsthitaṃ [*trîṃśa-muhūrta-yōgaṃ . . -âhâraṃ*]
- 8, Bhaga-daivataṃ Gôtama-gôtrēṇa 9 || Uttarâ phalgunî nakshatraṃ dvi-tāraṃ patākā-saṃsthitaṃ pañcha-chatvârîṃ[*śa-muhūrta-yōgaṃ . . -âhâraṃ*]

Fourteenth Leaf: Reverse.

- 1, Ârya-daivataṃ Kauśikî-gôtrēṇa 10 || Hastô nakshatraṃ hasta-saṃsthitaṃ pañcha-tāraṃ trîṃśa-muhūrta-yōga[*ni . . -âhâraṃ . . -dai-*]
- 2, vataṃ Kâtyâyani-gôtrēṇa 11 || Chitrâ nakshatraṃ êka-tāraṃ tilaka-saṃsthitaṃ trîṃśa-muhūrta-yōgaṃ mudga-[*bhōjanaṃ . . -daivataṃ . . -*]
- 3, kî-gôtrēṇa 12 || Svâtir=nakshatraṃ êka-tāraṃ tilaka-saṃsthitaṃ pañchadaśa-muhūrta-yōgaṃ phal-âhâraṃ [*. . -daivatam . . -gô-*]
- 4, trēṇa 13 || Viśâkhâ nakshatraṃ dvi-tāraṃ vishâṇa-saṃsthitaṃ pañcha-chatvârîṃśa-muhūrta-yōgaṃ ti [*. . -âhâraṃ . . -daivatam*]
- 5, Satkṛityâyani-gôtrēṇa 14 || It-îmāni bhô Pushkarasârin=sapta nakshatrâṇi dakṣhiṇa-dvârikâni || [*Anurâdhâ nakshatraṃ . . -tâ-*]
- 6, raṃ ratna-sphaḍika-saṃsthitaṃ trîṃśa-muhūrta-yōgaṃ mâsha-sûp-ôdana-bhōjanaṃ Mîtra-daivatam Alâmba[*nēyavî gôtrēṇa 15 ||*]
- 7, Jyêshthâ nakshatraṃ tri-tāraṃ yuva-maddhya-saṃsthitaṃ pañchadaśa-muhūrta-yōgaṃ śâli-yav-âhâraṃ Indra-dēvataṃ Diya . . -gôtrēṇa 16 || [*Mûlô nakshatraṃ cha-*]
- 8, tns-tāraṃ gaja-vikkrama-saṃsthitaṃ trîṃśa-muhūrta-yōgaṃ nya-grôdha-kashây-âhâraṃ Âpa-daivatam Darpa-katyâyani-[*gotrēṇa 17 || Pûrcâshâdhâ na-*]
- 9, kshatraṃ tri-tāraṃ pula . . .-saṃsthitaṃ trîṃśa-muhūrta-yô[*gam*] mûla-phal-âhâra[*ni*] Nariṭi-daivatam [*. . . -gôtrēṇa 18 || Uttarâ-shâdhâ na-*]

It will be observed that the spelling and grammar is occasionally irregular. Thus we have a wrong quantity on fl. 13b¹ *trîṃśa* for *trîṃśa* and *ibid.* and fl. 15a² *mâhūrta* for *muhūrta*, fl. 14b⁵ *mîtra* for *mitra*, fl. 15b³ *chatvârîṃśa* and *vîṃśatîṇâm*, fl. 15a⁴ (see plate) *dvârikâni* for *dvârikâni*; *ri* for *ri* in fl. 14b⁹ *trîṃśa* for *trîṃśa*, fl. 14b⁷ *tritâraṃ* for *tritâraṃ*;

ir for *ri* on fl. 15b⁷ in *kṛtikā* for *kṛitīkā*; *d* for *t* on fl. 14b⁶ in *sphaḍika*. Want of sandhi: fl. 13b⁷ *dadhi-āhāraṁ* for *dadhyāhāraṁ*. Blunder: fl. 15a⁷ *uttanva* for *uttara*; fl. 15a³ *vikshṇu* for *viṣṇu*; fl. 13b⁴ *aśākhā* for *viśākhā*, though these two forms may be synonyms; in the Abridged Petersburg Dictionary both forms are given as synonyms of a certain plant. Similarly fl. 14a⁵ *sarpi* 'serpent' for *sarpa*, fl. 15b¹ *Bhārgavān* for *Bhārgavō*. Omission of final consonant in fl. 14a⁵ *yakri* for *yakrit*, fl. 15a² (see plate) and fl. 15b⁶ *abhiji* for *abhijit*. Anomalous construction in fl. 15b⁶ *ēkā abhiji aṣṭau muhūrta*. I am not quite satisfied that I have read correctly the words *kraksha* fl. 15a², *Brahmāvāṇī* fl. 15a³. In fl. 15a² (see plate) there is a curious symbol above *sapta*; and since on fl. 15b⁶ it is stated that *Abhijit* has eight (*aṣṭa*) muhūrtas, I believe that the symbol is the numeral figure 8, intended as a correction. The *s* of *sapta* has not quite its proper shape; I believe the writer or revisor meant to alter *sapta* into *aṣṭa*, but seeing his failure in altering the shape of *sa*, he abandoned his intention and over-wrote the figure 8. There are numerous traces to be met with of a revisor's work; thus in fl. 15a² *krakshāhāraṁ* the *ra* was originally omitted and has been supplied interlinearly; similarly the syllable *nī* of *katyāyanī* in fl. 15a⁵. (See the Plate.)

The portion extracted by me, may be translated thus, observing the proper sequence of the leaves:—

(Leaf 13.) Who are they? They are the Vātsas, Brahmaehāraṁs and Chhandōgas. How many are the divisions of the Chhandōgas? Six. Which are they? They are as follows:—Those whose food consists in (1) wheat, (2), (3), (4), (5), (6) francoline partridge.⁵ To which gōtra does their mother belong? To Parāśara's. Has your honour any (particular) reading of the list of Nakshatras? Tell me! They are as follows:—1, Kṛitīkā, 2, Rōhiṇī, 3, Mṛigaśira, 4, Ārdrā, 5, Punarvasu, 6, Pushya, 7, Āślēshā, 8, Maghā, 9, Pūrva-phalgunī, 10, Uttara-phalgunī, 11, Hasta, 12, Chitrā, 13, Svāti, 14, Aśākhā (Viśākhā), 15 Anurādhā, 16, Jyēshṭha, 17, Mūla, 18, Pūrvāshāḍhā, 19 Uttarāshāḍhā, 20 Abhiji, 21, Śravaṇa, 22 Dhanishṭha, 23, Śatabhishā, 24, Pūrvā Bhadrpadā, 25, Uttarā Bhadrpadā, 26, Rēvatī, 27, Aśvinī, 28, Bharanī. These twenty nakshatras—what are the numbers of their stars, what are their configurations, what are the numbers of their muhūrtas, what are their gōtras, what kinds of food may be taken under them, what are their daivatas?

The following part of the translation, I give in tabular form, for the sake of convenient reference.

⁵ *Atyāsanam* I take to be a mis-reading for *ity-āsanam* (= *āsanam*).

No.	Name.	Stars.	Configura- tion.	Muhūrta.	Food.	Daivata.	Gōtra.
1	Kṛitikā	6	razor	30	curds	Agni	Agnivēśya.
2	Rōhini	5	soat of a cart	45	beef and fish	Prajāpati	?
3	Mṛigaśīra	3	deer's head	30	venison and fish	Sōma	?
4	Ādrā	1	mole	15	butter	Rudra	Īrītāyana.
5	Punarvasu	2	flag	45	froth of boiling hutter	Āditya	Vaśishṭha.
6	Pushya	3	vardhamāna	30	honey	Vṛihaspati	Alabaṇḍyavi.
7	Aślēshā	5	flag in the air	15	fish and liver	Sarpa	?

These, oh Pushkarasāri, are the seven nakshatras that are situated in the East.

8	Maghā	5	river-arhour	30	?	Pitri	Pīṅḍāyanī.
9	Pūrva-phal- gunī	2	flag	30	?	Bhaga	Gōtama.
10	Uttara-phal- gunī	2	flag	45	?	Ārya	Kausīki.
11	Īasta	5	hand	30	?	?	Kātyāyanī.
12	Chitrā	1	molo	30	mudga-bean	?	?
13	Svāti	1	mole	15	fruit	?	?
14	Viśākhā	2	horn	45	?	?	Satkṛityāyanī.

These, oh Pushkarasārin, are the seven naksharas that are situated in the South.

15	Anurādhā	?	crystal	30	mess of māsha- heans	Mitra	Alāmbanēyavi.
16	Jyēshṭhā	3	waist of a youth	15	rice and wheat	Indra	Dīya —.
17	Mūla	4	elephant's foot	30	infusion of Ficus Indica	Āpa	Darpa-katyā- yanī.
18	Pārvāshādhā	3	?	30	roots and fruit	Nariti	?
19	Uttarāshā- dhā	4	elephant's foot	45	honey and parched grain	Vaiśya	Maudgalāyanī.
20	Ahijit	3	cow's head	(8) 7	vāyu-kraksha (?)	deest	Brahmāyanī.
21	Sravaṇa	3	waist of a youth	30	bird's flesh	Vishṇu	Brahmāvarṇī.

These, oh Pushkarasāri, are the seven nakshatras that are situated in the West.

22	Dhanishṭhā	4	bird (kite)	30	?	Vāsava	Katyāyanī.
23	Satahhishā	1	mole	15	?	Varuṇa	Tāṇḍāyanī.
24	Pārvā Bha- drapadā	2	flag	30	?	Ābhivṛiddhi	Jātukarṇī.
25	Uttarā Bha- drapadā	2	flag	45	beef	Āryamākalpa	Īiraṇyāyanī.
26	Rēvatī	1	?	30	consistent molas- ses	Pushya	Bhārgavan.
27	Aśvinī	3	?	30	liver and flesh	Gandharva	Aśvāyanī.
28	Bharanī	3	pudendum muliebro	30	rico	Yama	Bhārgavi.

These, oh Pushkarasārin, are the seven nakshatras that are situated in the North.

Of these twenty-eight nakshatras, oh Pushkarasârin, how many nakshatras occupy a period of 45 muhûrtas? Six; they are these:—Rohiṇi, Punarvasu, Uttarâ Phalgunî, Viśâkhâ, Uttarâshâdhâ, Uttarâ Bhadrâpadâ. Five nakshatras take up 15 muhûrtas, namely Ârdra, Aślêshâ, Svâti, Jyêshthâ, Śatabhishâ. One, Abhijit, occupies eight muhûrtas. The remainder are nakshatras occupying 30 muhûrtas. Of the nakshatras, situated in the East, Kṛitikâ is the first and Aślêshâ, the last (counting from East to West). Of the nakshatras, situated in the South, Maghâ is the first, and Viśâkhâ, the last. Of the nakshatras, situated in the West, Anurâdhâ is the first, and Śravaṇa, the last. Of the nakshatras, situated in the North, Dhanishthâ is the first, and Bharanî, the last.

This work is clearly an astronomical treatise of a very ancient type. The most ancient astronomy of the Hindûs was based on the lunar zodiac, comprising 27 (or afterwards 28) asterisms, the so-called nakshatras, the series of which commenced with Kṛittikâ or the Pleiades, and ended with Aśvinî and Bharanî. This system obtained among them till the introduction of Greek astronomy into India, about the middle of the 2nd century A. D. (the time of Ptolemy). About that time the order of the nakshatra series, which was now no more in accordance with reality, was rectified, and the two last nakshatras were placed first, so that the series now commenced with Aśvinî (*i. e.*, β and γ in Aries). This new order is that found in all Indian astronomical works, subsequent to the Vedic period.

Further: the older series, beginning with Kṛittikâ, consisted originally only of 27 nakshatras. It was, apparently, only in the later stage of the Vedic period of the Brâhmaṇas and Sûtras, that a 28th nakshatra was added; this was Abhijit, which was inserted as No. 20 in the original list. The first mention of Abhijit occurs in the Taittirîya Brâhmaṇa, and it formed already a part of the nakshatra series in the time of the grammarian Pâṇini.⁶ The latter's date is probably at the end of the 3rd century B. C. The earliest mention of the 28 nakshatras in China (introduced by the Buddhists) is in the middle of 3rd century B. C.⁷

Accordingly we have roughly, as the termini *a quo* and *ad quem* for the composition of our treatise, the third century B. C. and the second century A. D. This is about the period of the last stage of the Vedic literature, *viz.*, that of the Sûtras. To this period, belong the two small astronomical treatises, the Nakshatra-kalpa and the Sânti-kalpa,

⁶ See Weber, *Die Vedischen Nachrichten von den Nakatra*, part II, pp. 279, 307, 325.

⁷ See *ibidem*, part I, pp. 298, 300.

which are attached to the Kauśika Sūtra of the Atharva Veda.⁸ I have not been able to examine any copies of them, but a brief account of them has been given by Professor Weber in his *Vedische Nachrichten von den Nakshatra* (pp. 390–393). From this account it appears that the statements, especially, in the Nakshatra-kalpa, show a curious resemblance to those in our manuscript. Thus the Nakshatra-kalpa, too, gives lists not only of the shape, the divinity, the number of stars, and the duration of muhūrtas of every one of the 28 nakshatras, but also of their four-fold distribution into Eastern, Southern, Western and Northern, of their gōtra (or race of Rishi), and of the kind of food that may be taken under them. The Nakshatra-kalpa adds some further particulars, corresponding statements to which may have been in the lost portion of the manuscript, or may possibly be found in that portion which I have not yet been able to examine.

A confirmation of the age of the work may be found in the circumstance, that the information given in it is ascribed to Pushkarasârin. This renowned teacher is said to have been a contemporary of Buddha. He is mentioned as a teacher in the Prâtiśākhya Sūtra; and is also cited in the Vârttikas to Pāṇini by Katyâyana, their author.⁹

On the whole, therefore, and subject to the result of an examination of the whole manuscript, for which I have not yet been able to find time, I have come to the conclusion that this part of the Weber Manuscripts contains a hitherto unknown work belonging to the last stage of the Vedic period of Sanscrit literature.

I will, however, here add a few curious particulars that I have noticed in my cursory comparison of the manuscript with Prof. Weber's account of the Nakshatra-kalpa and similar works. The list of gōtras differs entirely; the only coincidence is in the gōtra of Kṛittikâ. Most of the daivatas agree; the most striking difference is in the case of the 27th nakshatra (Aśvinî), for whom our manuscript gives Gandharva as the daivata, while the Nakshatra-kalpa, in common with all other known works, gives the two Aśvins. Other differences may be mere blunders, thus Vaishya in No. 11 and Pushya in No. 26, for Viśvê and Pūshan respectively. Naṛiti in No. 18 may be a local variety of Nirṛiti. Curious are also, in our manuscript, Âbhivṛiddhi and Âryamâkalpa in Nos. 24 and 25, for Ahirbudhnya and Aja-êkapâd respectively. The transposition of Âpa in No. 17, and of Naṛiti in No. 18, may be an accidental mistake for Naṛiti in No. 17 and Âpa in No. 18. In the case of No. 20 (Abhijit) our manuscript gives no daivata at all, the usually given daivata being Brahman; but this, too, may be an accidental omission.

⁸ See Weber's *History of Indian Literature*, p. 153.

⁹ See Weber's *History of Indian Literature*, pp. 102, 285.

As to the number of stars, composing the several nakshatras, our manuscript differs in nine cases from the Nakshatra-kalpa; *viz.*, in Nos. 2, 7, 8, 16, 17, 18, 20, 22, 27. Curiously enough in five out of these nine cases (*viz.*, Nos. 2, 7, 8, 16, 20) our manuscript agrees with Brahma-gupta's statements.

With regard to the duration of the muhûrtas, our manuscript has two curious differences. Firstly, it enumerates only five nakshatras of a duration of 15 muhûrtas, while the usual number in the Nakshatra-kalpa and other works is six. These works add Bharanî (No. 28), to which in our manuscript a duration of 30 muhûrtas is given. Secondly, our manuscript gives to No. 20 (Abhijit) a duration of 8 muhûrtas, against the usual one of *one* muhûrta. The whole list of durations stands thus:

Weber MS.		Nakshatra-kalpa, etc.	
6 nakshatras of 45 muhûrtas.		6 naksh. of 45 muh.	
16	” of 30 ”	15	” ” 30 ”
5	” of 15 ”	6	” ” 15 ”
1	” of 8 ”	1	” ” 1 ”

I now proceed to Part II of the Weber Manuscripts. See Plate I, fig. 2. It consists of seven leaves, unfortunately mutilated on the left-hand side, which would have shown the numbers of the leaves. Their size is $6 \times 2\frac{3}{16}$ inches. Four leaves have 9 lines each to the page; the three others, only 6 lines. This may possibly show, that the two sets belong to two different manuscripts, but I have not yet been able to examine them more closely. The characters are again a variety of the North Western Gupta.

The pago (obverse of the leaf), figured on Plate I, reads as follows. The paper is very soft, and some portions being rather fretted, are very difficult to read.

- 1, ता ह्यदम् तस्य तद्गचनं शुक्ला रद्रो वचनमत्रवीत् ॐ अहं शिवो
विशालाक्षि त्वं शिवा नामनामतः
- 2, विनाशाय दक्षनाशाय तिष्ठ तु • ॐ ये च त्वां पूजयिष्यन्ति कीर्तयिष्यन्ति
ये नराः प्रदास्यसि वरं तेभ्यो य
- 3, वस्तथा • ॐ बलिधूपप्रदानेन पुष्यदीपानुलेपनैः भक्त्या च प्रयत्ना मर्त्या
तेषां त्वं भवकामदा • ॐ ॐ
- 4, प्रवक्ष्यामि यानि गुह्यानि ते शिवे • आहूता येस्त्वमागम्य भविष्यसि
वरप्रदा • ॐ ॐ योजनानां
- 5 चे पि स्थिता शुक्ला गमिष्यसि • ओम् जया जयन्ती विजया अमोघा
अपराजिता • जवा जांबू

- 6, जंभनी रिपुनाशनी • ॐ३ सहस्रकिरणा भद्रा पुंगवा ब्रह्मचारिणी माया
मायाविनी सद्या कंबुयी
- 7, नना • ॐ३ सुक्तिकर्णी महानागा अजेया अपराजिता • शक्तिकर्णाग्निदंष्ट्राला
वेताडी वेदनिर्मिता •
- 8, दीर्घलांगुला ऊङ्का जातहारिणी • विडिका विजया धन्या असिलोमा
दकोदरी • ॐ३ धलण्डला सर्पना
- 9, जिङ्गा महागला • तुरूकी च तरुडी च बलूकी च शिवा तथा • ॐ३ आरणी
च हगाली च भैरवा भीमदर्शना •

It may be noticed (see the Plate) that the interpunctuation is indicated by a dot, or occasionally two dots. The numerals are, again, of the ancient style. In the following Roman transliteration I have supplied, in brackets and italics type, the missing portions. Here the metre and context has been a guide, though to some extent, of course, the restorations are conjectural. It will be seen from these that, as a rule, the space of four aksharas or $\frac{3}{4}$ of an inch is lost, *i. e.*, that the original length of the leaf must have been $6\frac{3}{4}$ inches. The work is written in the ślōka metre.

- 1, tā hy=aham [1]
tasya tad=bachanam śrutvā Rudrō vachanam=abravit || 10
Aham Śivō Viśāl-ākshi tvam Śivā nāma nāmataḥ [1]
- 2, [Kāma-dēva-]vinâśāya Daksha-nâśāya tishṭha tu || 11
Yê cha tbâm pâjayishanti kîrtayishyanti yê narâḥ [1]
pradâsyasi varam tōbhyô ya
- 3, vas=tathâ || 12
Bali-dhūpa-pradânēna pushpa-dīp-ānulēpanaiḥ [1]
bhaktyâ cha prayatâ martyâ tēshâm tvam bhava-kāma-dâ || 13
- 4, pravakshyâmi yâni guhyâni tē Śivê |
âhrîtâ yais=tvam=âgamya bhavishyasi vara-pradâ || 14
Yōjanânâm
- 5, [saha]srê 'pi sthitâ śrutvâ gamishyasi | ôm [1]
jayâ jayantî vijayâ amôghâ aparâjitâ |
javâ jâmbū-
- 6, [nada-prabhâ] jâmbhanî ripu-nâsanî || 15
Sahasra-kiranaḥ bhadraḥ puṅgavâ brahma-chârîṇî |
mâyâ mâyâvinî sadyâ kambu-grî
- 7, [vâ rakt]-ânanâ || 16
Sukti-karṇî mahâ-nâgâ ajēyâ aparâjitâ |

- śakti-karṇ=āgni-damśhṛālā¹⁰ vētādī vēda-nirmitā ॥¹¹ 17
 8, . . . ā dīrgha-lāṅgulā huhukkā jāta-hāriṇī |
 viddhikā vijayā dhanyā asi-lōmā vṛik-ōdarī ॥ 18
 Dhalaṅḍhalā sarpa-nā
 9, [thā dīrgha]-jihvā mahā-galā |
 turūki cha tarūḍi cha balūki cha śivā tathā ॥ 19
 Âraṇyī cha sṛigālī cha bhairavā bhīma-darśanā ॥¹¹

This may be translated thus:—

(10) Hearing his (her) words, Rudra spoke as follows: (11) I am Śiva, oh large-eyed-one! Thou shalt be called Śivā after my name; and thou shalt be the cause of Kāmadēva's destruction and Daksha's death. (12) Those men that shall worship and extol thee, to them thou shalt grant gifts, as well as to them that . . . (13) Those mortals that show their faith and devotion to thee by offering of sacrifices and incense, by flowers, lights and anointings, to them thou shalt be the bestower of their worldly desires. (14) I will announce to thee, oh Śivā, all the secret things concerning thee! By whomsoever thou art called upon, to him thou shalt come and bestow on him gifts. (15) Even if thou art at a distance of a thousand yōjanas, yet thou shalt hear and go to him. Om! Thou art victorious, conquering, triumphant, unerring, unsurpassable, swift, brilliant as gold, crushing, destroying (thy) enemies, (16) thousand-rayed (like the sun), good, spouse of the Puṅgava (bull-like man), holy, illusory, creating illusions, ever-new, shell-necked, red-mouthed, (17) oyster-shell-eared, a great Nāga, invincible, unsurpassable, strong-eared, fiery-toothed, a Vētādī (goblin), set up by the Vēdas, (18) spouse of him with the long liūga, a roarer, ravisher of new-born babes, transfixer, conqueror, enricher, with sword-like hair and wolf-like belly, (19) *Dhalaṅḍhalā* (?), mistress of serpents, long-tongued, large-throated, *turūki* (swift ?), *tarūḍi* (young ?), *balūki* (strong ?) as well as lucky, wild, jackal-like, awe-inspiring, of fearful aspect.

I add the Roman transliteration of the reverse page. It is still more worn, and still more difficult to read:—

- 1, bandha-mōchanī ॥ 20
 Bhagavatyai namas=tubhyam ēhy=âraṇyē śivē śubhē |
 aduṣṭē bhāṭṭinī bhāṭṭē guhī

¹⁰ The text actually reads *śakti-damśhṛ=āgni-karṇ=āgni-damśhṛālā*, with a stroke of cancellation drawn through the first *damśhṛ* āgni. For *śakti* probably *śukti* should be read, though the epithet *śukti-karṇ* is already mentioned in the preceding hemistich.

¹¹ The interpunctuation is here indicated by two dots placed one above the other, like the visarga (:), instead of the single dot used everywhere else.

- 2, sini || 21
 Ek-âkshara-ravê dhâtrê tri-lôka-guru-vatsalê |
 satya-vâdiny=umê chaṇḍê viśalyê śatru-nâśani || 22
 Bhaya-dê dhana-dê
- 3, katu-vinâśani |
 daityânâṃ bala-hartâri mâṃsa-śoṇita-bhôjani || 23
 Vapâ-dhûpa-priyê rôdrî kâla-râtri mahâ-ravê |
 asi-
- 4, [lômê] . . danti śûlalô (?) śûla-bhîṣaṇi || 24
 Pañch-âyushyê shaḍ-âdhikyê na¹² ch=âśhṭadaśa-bhîṣaṇi |
 kṛṣhṇê gauri pradîptî
- 5, [cha] . . . Iamba-chûchukê || 25
 Mēgha-dundubhi nirghôshê sarva-vyâdhi-pramôchani |
 sarva-vyasana-môktâri kali du-svapna-
- 6, [|| 26]
 . . dâti śivê gauri karâḍê lôhit-ânanê |
 prachaṇḍê amṛit-ôdgârê¹³ abhra-yânê manô-javê || 27
- 7, yê vṛiddhê mâṭṛi-varga-prachârîṇi |
 śri-lakshmir=vapuḥ-puṣṭis=tvam siddhiḥ kîrtir=eṅva cha || 28
 Hrî śântiḥ kânti-rasa
- 8, tu sâdhani |
 yadi pâśa-balam satyam viśvê dēva-balam yadi ¹⁴
 nâśayishyasi śatruṇâm=âyur=vîryam dhanam .
- 9, |
 [dēva-râjasya satyēna pârva-dîśi] yadi sthitâ || 30
 Dharma-râjasya satyēna dakshiyasyam yadi sthitâ ¹⁵
 Varuṇasya

This work appears to be a *stôtra*, or hymn, in honour of Siva's spouse, Pârvatî, after the manner of the Purâṇas. Perhaps it may be possible, hereafter, to identify it with some work already known. I may mention that, in glancing over another page, I have noticed directions given as to the particular kinds of sacrifice which are to be offered (to Pârvatî ?) in the case of each of the four castes. The passage runs as follows:—

Amâtyê ghṛita-hômaḥ kartavyaḥ || Brâhmaṇê dadhi-ghṛita-hômaḥ
 nâma-gôtram sarvêśhâm grâhyam || [*Kshatriyê*] ghṛita-madhu-hômaḥ ||
 Vaiśyê dhânya-hômaḥ || Sûdrê matsya-hômaḥ || Sarva-vaśîkaraṇê vachâ-
 hômaḥ.

¹² Or *navâ* for *nachâ*.

¹³ Or perhaps *ôdbhârê*. The letters are indistinct.

¹⁴ Here the number 29 is omitted in the text.

¹⁵ See note ¹¹ en page 51.

That is: In the case of a minister an oblation of clarified butter should be made; in the case of a Brâhman, an oblation of curds and clarified butter, (and) the name and gôtra should be mentioned in every case; in the case of a Kshatriya, an oblation of clarified butter and honey (should be made); in the case of a Vaiśya, an oblation of rice (or grain); in the case of a Sûdra, an oblation of fish; (and) generally for the purpose of subjecting any one to one's power, an oblation of Vachâ (or the root of *Acorus calamus*).

Part III. See Plate I, fig. 3. There are six leaves; four of them are mere fragments, but two are fairly complete; one of the latter has been figured. These two measure $6\frac{3}{4}$ by $2\frac{1}{2}$ inches, with 6 lines to the page. The characters are a North Western Gupta variety. The figured page reads as follows:—

- 1, मेन धोवितव्या—स्वस्थो भवति ॥ नमो विद्युजिह्व
- 2, युजु युजु—युजि युजि—मालिनि—विमाननि—असुकं नृ
- 3, . . . मयी प्रतिमा कर्त्तव्या—सा प्रतिमा सर्षवतैलेन मक्षयितव्या
- 4, . . . अग्नि जुह्व ॥ असुको ज्वरितो भवति— ॥ मोचितुकामेन तद्यथा
- 5, . . इट्टि इट्टि—इट्टि इट्टि इट्टि—क्षमसि—माक्षसि—कटकपलि¹⁶—
- 6, . टकं प्रेषामि—इमं पर्वतराजानं रवत—कुष्ठहिङ्गु परिजप्य—

Roman Transliteration.

- 1, mēna dhôvitavyâ | svasthō bhavati || namô Vidyujihva-
- 2, [*mâtamga-râjasya*] yuju yuju | yuji yuji | mâlini | vimânani | amukam nri-
- 3, [*pa-sulva*] mayi pratimâ karttavayâ | sâ pratimâ sarshava-tailēna makshayitavyâ
- 4, . . . agni juhva || asukô jvaritô bhavati || môchitu-kâmēna | tad=yathâ
- 5, . . itti itti | itti itti itti | kshamasi | mâkshasi | kaṭaka-pali¹⁶ |
- 6, [*ka*] ṭakam prêshâmi | imam parvata-râjânam ravatu kushṭha-hiṅgu pariijapya |

The reverse page runs as follows:—

- 1, . . m=pitavyô môkshô bhavati || namô Vidyujihva-mâtamga-râjasya | tad=yathâ | kulimâ-
- 2, [*li kulimâ*] li | kulimâli | kulimâli | svâhâ || sulbasya pratimâ kartavyâ | taila-ghritê-

¹⁶ Or, perhaps, only *kaṭa-pali*. The second *ka* is half deleted.

- 3, [*n = amuka-nri*]pasya nāmēna sō dahyati — || mōchitu-kāmēna |
gandh-ōdakam=parijāya | i-
4, mōcha | satasati | dhana-dhana svāhā || sâ pratimâ
snâpayita-
5, [*vyā*] mah Śabarāṇām | prakhalê prakhalê | prakhalê pra-
khalê | viddhê
6, grihya nisêhitavyaḥ ||

This appears to belong to some work on sorcery; and from the fact that on the second leaf occurs the phrase *sarva-siddhānām pañch-ābhijñānām namaḥ* it would seem to be a Buddhistic work. For the “five knowledges” are a well-known Buddhist term. The diction is a barbarous mixture of Sanskrit and Pāli. The following is a tentative translation:—

“(The image) should be washed with He will be well. Salutation to the elephant king with the lightning-like tongue! Yuju! Yuju! yuji! yuji! Oh Mālini, oh Vimānānī! Of such and such a king let an image of copper be made! That image should be rubbed with mustard oil, (and) having burned (it in) fire , such a one will be attacked with fever. If it is wished to deliver him (*from fever*), the following (*charm should be used*): “Itti, itti, mayest thou forgive, mayest thou wipe off; Oh Katakāpali; I send an army; let him praise this mountain-king!” Having uttered a spell over kushṭha and asafoetida, (this remedy) should be drunk; (*then*) there will be deliverance. Salutation to the elephant-king with the lightning-like tongue! (*Then to be said*) as follows: “Hail to her who bears a chaplet of kuli (*Solanum Jacquini*)”! An image of copper should be made; (this should be rubbed) with oil and clarified butter (*and heated*) in such a king’s name; (*then*) he will burn (*with fever*). If it is wished to deliver (*him*), a spell should be said over fragrant water: “itti, itti deliver him, oh Satasatī, Dhana-dhana, hail!” That image should be bathed (*with the fragrant water*) (worst) of the Śabaras! oh wicked one! oh pierced one! Having taken (*him*), he should be warded off.

Part IV. See Plate III, fig. 1. No more than the fragment which has been figured exists of this manuscript. It is, however, of very considerable interest, as it presents a species of the North-Western Gupta character, which forms the link between that and the Central Asian type of Nāgarī characters. For comparison the forms of the super-scribed vowel *e* and of the consonants *j*, *t*, *n* may be especially noticed.

The figured page reads as follows:—

1, शय विचक्षणः अष्टाङ्गसंपूर्णनं ज्वर

- 5, . . . gaehehhati [1]
 kêna pramattô bhavati bravîhy=êtan=mam=ânaghaḥ 1[5 ॥]

 6, [mā]rga-śilêna gaehehhati [1]
 śunyatâ-bhâvan-âbhyâsa-tapa [16 ॥]

This may be translated thus :—

(Angirasa is) pre-eminently clever, thoroughly full of the eight-fold (qualities) (7) He is handsome, well-put-together, a rememberer of his former existences, an impartor of the Law (to others) (8) The 32 attributes as well as the 80 marks, how does Angirasa possess them? (9) By his attributes, his imparting of all things,, his equanimity he is purified,—is the Muni Angirasa. (10) his intercourse is constant with the Jinas . . . (11) his function is the imparting (of the Law) (12) How is he thoughtfull and intelligent and clever art thou able (to tell me?) (13) He is guileless, thoughtful, intelligent and clever, (full of) wisdom, versed in the Law. (14) From inopportune things he goes (away); with reference to what he is indifferent and (yet remains) sinless,—that do thou tell me! (15) he walks in the moral precepts of the path (of holiness), . . . asceticism (and) the practice of meditation on Sûnyatâ (or Nirvâṇa).

It is difficult to judge from such a small fragment, what the subject of the whole work may have been. That of the fragment itself is an eulogistic description of the Muni Angirasa. From the technical terms, occurring in the fragment, it seems clear that the work is Buddhistic.

Part V. See Plate II, fig. 1. There are eight leaves, measuring $8\frac{1}{2}$ by $2\frac{9}{16}$ inches. They are mutilated, however, on both sides. There are five lines to every page. The characters belong to the round variety of the Central Asian Nâgarî.

The figured page, being the reverse, reads as follows :—

- 1, ष . . . द श्यत पूज
 2, द्वाद्दण्डेन परिसुच्छिद्यति—याव एवमेव परिसुच्च . . .
 3, . . . श्ल षक्रमति न विषा नाग्नि नाशीविष न कक्कोर्द न वैताल न
 4, . . . लं करो ति अत्यत्र पुरिमकर्मविपाकेन—एवमुक्त्वा भगवां म . . .
 5, . य . सेनापतिमिदमवोचत्—साधु साधु माणिभद्र अनुजानामि मि

In Roman transliteration, as before :—

- 1, sha . . da śashyata pûja

- 2, ddhy-arha-danḍēna parimuehishiyati | yāva evam=eva
parimuech[*ishyati*]
3, [na] . . śastra[*m*] kramati na vishā n=āgni n=āśi-visha na kak-
khôrḍa¹⁷ na vaitāla na
4, . . [ba]lam karōti atyattra¹³ purima-karma-vipākēna | evam-uktō
Bhagavām ma[*hārā-*]
5, [jam] ya[*ksha*]-sēnāpatim=avōchat | sādhu sādhu Māṇibhadra
anujānāmi mi

The obverse page has the following :—

- 1, manta varṇavanta yaśāsvina 6 [u]
Mahā-bala-mahā-k[*ā*]ya va [i]
. . .
2 . . na . manasā Buddham vandanti Gautama 7 [u]
Kumbhakarṇō Nikumbhas=cha Siddhartham=aparājitam [i]
ma .
3, . . . dantō cha Sahasrākshas=cha Piṅgala [u]
Kavilō Dharmadirṇas=cha Ugratêjō . .
4, [i]
. . tvam śaraṇam yānti su-p-prasaunēna chōtasā 9 [u]
tad=yathā kadyê-kōdyê¹⁹

¹⁷ This is the passage referred to in my paper "The Third Instalment of the Bower MSS." in the *Indian Antiquary*, Vol. XXI, p. 369. On another leaf of the same MS., the word occurs once more, but spelled *kākkhōrḍa* with a long *ā*. I wish to take this opportunity to correct my reading of the word in the Bower MS. It is there spelt *kākkhōrḍa*, with the *jihvāmūliya* before *kh*, not *kavkhōrḍa*, as I first read it. I owe this correction to a suggestion of Dr. A. Stein, who informs me that in modern Śāradā writing the difference between a superseribed *r* and the *jihvāmūliya* is very small. He suggests that there may be a clerical error in the Bower MS. This, however, is not probable. The forms of the superseribed *r* and the *jihvāmūliya* are widely different in the Bower MS., but on the other hand (as, for that matter, in Śāradā also) there is a resemblance between the super-compounded *v* and the *jihvāmūliya*. Hence I took the symbol to be that for *v*, while I should have recognized it as the symbol of the *jihvāmūliya*. Dr. Stein, further, informs me that the word *kākkhōrḍa* occurs also in VII, 298 of the Rājataranginī, in the form *khurikhūṣa*, and that it is still used in modern Kashmīrī in the form *khurikhākhus*. He suggests that it is rather these more modern forms that represent the proper spelling of the word, with reference to the correct placement of *r* (i. e., *karkhōḍa*, not *kākkhōrḍa*). I do not agree with this; we have, in the Bower MSS. and the Weber MSS., the earliest (known) spellings of the word, compared with which the more modern spellings in the Rājataranginī and in Kashmīrī are more likely to be corruptions.

¹³ Perhaps *atyattra* is an error for *anyattra*, and *vipākē na* may have to be separated.

¹⁹ The letter which I have read *dy* is doubtful. For a facsimile of it, see Plate IV of the alphabet.

5, i . i . i . i . âha — yattra (śibha-dattâ) bhagava

This may be translated as follows :—

“He will be delivered from eondign punishment ; and so forth (*as before down to*) even so he will be delivered , no weapon can hurt him, nor poison, nor fire, nor poisonous snake, nor Kakkhôrdda, nor Vaitâla, nor can have power over him here (iu this world) through the natural consequence of his deeds (done) in former existences.” Having thus spoken, the Blessed one spoke to the Mahârâja, the General of the Yakshas (thus) : “Verily, verily, oh Mânibhadra ! I permit thee

The brilliant, the glorious (6), they of great strength, of great body intently praise Buddha. Gautama, (7) Kumbhakarna, and Nikumbha (praise) the Siddhârtha, the invineible, and . . . danta, Sahasrâksha and Pingala, Kapila, Dharmadirna and Ugratêja , they seek thy protection with a well-ploased mind, (9) (saying) as follows : “Kadyê, kôdyê.”

I do not think that much can be lost at the two sides. Lines 4 and 5 of the reverse show this. On two other pages the *mahâyaksha sênâpati Mânibhadra* and four *mahârâja yakshasênâpati* are spoken of, which shows how the lacuna should probably be filled up. The original size can also be calculated from the ślôkas on the obverse page. This page seems to give an enumeration of Mahânâgas. Of the ślôkas, those numbered Nos. 6, 7, 8 and 9 are preserved. The rest is in prose. The whole reminds one somewhat of the snake-charm in the Bower MSS., which I have published in the *Indian Antiquary*, vol. XXI, p. 349 ff. The full size of the leaf, in its original state, may have been about $9\frac{1}{4}$ inches, inclusive of margins. The figured leaf is the best preserved ; some of the others are in a scarcely legible state. But it seems clear from what remains that the work contained a charm given by Buddha (Bhagavân) to the Mahâyaksha Mânibhadra.

Part VI. See Plate II, fig. 2. There are five leaves, measuring $7\frac{3}{4}$ by $2\frac{3}{4}$ inches, with 7 lines to the page. The leaves, though practically complete on the left side, are greatly mutilated on the right side, by nearly one-third. The characters are another specimen of the round variety of the Central Asian Nâgarî.

The figured page is the reverse and reads as follows :—

- 1, न्यव वृत्त वृत्त च सन्निरुक्तः . . .
 2, . व . रक्षस संगतां काले कर्त्वितां कवयो वीदुः ॐ
 3, . स् . दत्ता पुरुष ज्ञाच्च रामंतामभिनिर्दिशेत् ॐ

- 4, अभिपेक्षा मदा ○ तनो राजपुत्रं कुलोद्गतः B⁶ घ
 5, . : सप्त प्रकृतयो यस्य राष्ट्रं च निरुपद्रवम् B⁷ न
 6, नितः राजानः करदा यस्य विशस्य विजयीकृतः B⁸ इष्टिय . .
 7, अनित्यमानुषां लोकांसु संजतेः B⁹ निघण्टुनिगमप्री

In Roman transliteration I give the obverse page (not figured) first:—

- 1, 40 [11]
 Vyapêta-rôga-maraṇam vipram sa[m]parikî[r]tyatê |
 apritiś=ch=âbhishakta . . . [. 41 ||
]
 2, tatô 'yam kuṇḍâśi pumśchali-patiḥ [1]
 vapâ-pushpa-nibham vastram mahârâja . . . [. 42 ||
]
 3, jâmbukaś=ch=êti tat-samam [1]
 lêhakô 'vyakta-vachanô dhûrtas=tu . rtiva . [. 43 ||
]
 4, vidhushikô mataḥ [1]
 chatur-bhâgas=turîyam syâ jaghanyam kaṭi [. . 44 ||
]
 5, vikramêṇa balêna cha |
 uttamô yah samânêbhyaḥ sa [. 45 ||
]
 6, . . . laukikânâm tath=aiva cha [1]
 parinishthâ-vidhi-jñô yah sa [. 46 ||
]
 7, ni . kaḥ [1]
 śhaḍ-vamśô râja-yajñâ yas=tan-tu [. 47 ||
]

Reverse (figured).

- 1, [1]
 . ndhava vṛitta vṛitta cha sanniruktaḥ [. . . . 48 ||
]
 2, . . va . [1]
 rahasa samgatâm kâlê kartsnitâm kavayô vîduḥ 4[9 ||
]
 3, . . m [1]
 [pra]dattâ purusha-jñân=cha râman tâm=abhinirdisêt 50 ||
 [1]
 4, âbhipêkshâm mahâtmanô râja-putram kul-ôdgataḥ 51 [11]
 Ya [.]

- 5, . ḥ [1]
 sapta prakṛitayô yasya râshṭram cha nirupadravam 52 [11]
 na [. prakṛi]
- 6, rtitah [1]
 râjânah kara-dâ yasya viśâś=ch=âvijayi-kṛitah 53 [11]
 Isṭhiya [. 1]
- 7, anitya-mânushâm lôkâm=s=tu samjâtê²⁰ | 54 [11]
 Nighaṇḍa-nigama-prâm [. 1]
]

The obverso of the next leaf continues as follows :—

- 1, . . -ch-chhatram kshatriyair=Buddha-nirjitah 55 [11]
 Eka-ch-chhatram mahîm vyamktê [. 1]
]
- 2, vanâd=upavanam smṛitam [56 11]
 Padminî rêju râjiva-chatra-paṭṭavatî smṛi[tâ 1]

The remainder is almost illegible.

The leaf that immediately precedes the foregoing two leaves, reads as follows :—

Obverse.

- 1, . . . shṭhas=chaṇḍa-samjūitam 24 [11]
 Paramê-shṭhî mataḥ śrêshṭhaḥ prê . priya . da [. . .
]
- 2, [kṛ]rtitam 25 [11]
 Pada-kṛich=charmakara syât=tapitas=tu vamô mataḥ [1]
 lâvanyam=âhur=madhu [. 26 11]
]
- 3, . svasâ tu bhaginî matâ |
 vâta-pitta-kaph-âtmanô vyâdhayaḥ [parikîrtitâh 27 11]
]
- 4, . . ttâ hy=upadravaḥ [1]
 ajñô vêsah samâkhyâtô nuttam prêritam=uch[yatê 28 11]
]
- 5, . . hûtaḥ [1]
 talpaṁ tu śayanam jûeyam khaṭv=êti . . thâ vaku 2[9 11]
 1]
- 6, kilâsam pâṇḍuram jûeyam dólâ prênkh=êti samjūitah 30 [11]
 Barhîmsi cha [. 1]
]

²⁰ This verse is blundered; four syllables are wanting. Perhaps read *samjayatê*. The final double dot is not a visarga, but the mark of interpunctuation.

- 7, . bhavanam=uehyatê | 31 [||]
Pradhânam²¹ yu[*dha*]m=ity=âhur=âyôdhanam=iti [*smṛitam* |
..... 32 ||]
- Reverse.*
- 1, . da . ô dâsa-vṛittayaḥ sarandhra iti saṁsmṛitaḥ [1]
ada [. 33 ||
.....]
- 2, . tam vinirdiśêt [1]
brindâarakas=tu vijñêyô yaḥ simha-natavâm taraḥ [34 ||
..... |
.]
- 3, hanaḥ prêta-râja syâch=ehhushmî tu Maghavam mataḥ 35 [||]
.. [. |
kuñ]
- 4, bh[*î*]las=tu matô nakraḥ kurmô gûḍh-aṅga uehyatê | 36 [||]
. ptsava [. |
..]
- 5, . . panâma syâ kâarakô bhṛitakô mataḥ 37 [||]
Utthyaṁ praśasta[*m*] vijñê [*yam* |
.....]
- 6, . prôktô mallêraḥ kêkarô mataḥ 38 [||]
Parô 'patânam martyam²²=abhidhya[*nê*]na [. . . |
.....]
- 7, [*saṁpracha*]kshatê | 39 [||]
Yôtraḥ sa khalu vijñêyô yaḥ sutasy=âsutô mata[*î* |
.....]

This work is written in ślôkas, from which it is easy to calculate how many syllables are lost on the right hand side. The number varies from about 12 to 18. Those aksharas which are actually lost are indicated by dots enclosed within straight brackets; those, not thus enclosed, indicate illegible letters. On an average, one-half (or 16 aksharas in each line) is lost of each ślôka. The space required for these lost aksharas would be $3\frac{1}{2}$ inches, allowing for a small margin on the right-hand side. Accordingly the total length of the original leaf must have been $10\frac{1}{2}$ inches.

In the following I give the translation only of those passages which are complete, taking the proper sequence of the leaves:—

(Verse 25.) By *paramêśthîn* (he who stands foremost) is meant the best. (26) A *pada-kṛit* (foot-maker, shoe-maker) should be (understood to be) a worker in leather. By *tapita* is meant vomiting. (27)

²¹ Read *pradhânam*. So in the Amara Kôsha.

²² This pâda is short by one syllable. Perhaps read 'patânakam.

By *svasā* is meant a sister. All diseases (are said to be) due to air, or bile, or phlegm. (28) A disguise is called *ajña* (incognito). Something dispatched is said to be *nutta*. (29) *Talpa* should be known to be a bed. (30) *Kilāsa* should be known to be a kind of jaundice. A swing is termed *prēṅkhā*. (32) A war they call *pradhana*; it is also known as *āyōdhana*. (34) That charm which contains the *simha-nata* (ṡ, *nata* is *Tabernæmontana coronaria*) should be known to be the *Vṛindāraka* (*i. e.*, best of its kind).²³ (35) [*Nṛi*]hana should be understood to be the king of the Prētas. By *sushmin* (*i. e.*, powerful) is meant Maghavān. (36) By *kumbhāla* is meant a crocodile. The tortoise is said to be *gūdhānga*, (*i. e.*, having hidden limbs). (37) By *kāraka* is meant a paid servant. (38) *Utthya* should be known to be that which is excellent. By *mallēra* is meant squinting. (39) Excessive spasmodic contraction is known by the name of *martya* (*i. e.*, mortal). By *yōtra*, indeed, should be known that which is the means of distilling the Soma extract. (41) A death which is not preceded by any illness is praised as *vipra* (*i. e.*, excellent). (42) A *kuṇḍāsīn* is a keeper of harlots. A garment [fit to be worn by] a Mahārāja is one which resembles flowers and the omentum. (43) A *lēhaka* (licker, lisper) is one who does not speak plainly. (44) *Turīya* should be (understood to be) a quarter. (49) A mystery (plot?) harmonizing in time is what the poets know as *kartsnitā* (*kṛitsnatā*, or completeness). (52) Whose state possesses its seven constituent elements, and whose country is free of disturbance. . . . (53) To whom kings pay tribute, and whose people are never conquered. . . . (56) An *upavana* (grove or small forest) takes its name from a forest (*vana*). (57) A lotus is known as *rēju* or *rājīva* or *chatrapaṭṭavati* (cf. Skr. *śatapatra*).

This clearly shows that the work is some Sanskrit vocabulary or "kōsha." Perhaps it may be possible, hereafter, to identify it with some one of the existing and known kōshas; or it may turn out to be a new and hitherto unknown kōsha-work. It appears to contain a good number of new words.

On the left-hand margin of the reverse of the last-copied leaf, opposite to the 3rd and 4th lines, there are faint traces left of the number 6. This, therefore, is the sixth leaf of the manuscript. As there are, on the average, 8 ślōkas on a page, or 16 on a leaf, there should be about 90 ślōkas (allowing a blank page to commence with) on the six initial leaves of the work. As the 6th leaf, however, only brings us down to the middle of the 40th ślōka, it may be concluded, that the work was divided in chapters (*adhyaayas*), and that the 40

²³ This is puzzling. Perhas *taraḥ* is a clerical error for *naraḥ*, and the meaning may be "one who has subdued a lion is a *Vṛindāraka*."

ślōkas, a portion of which has been preserved, belong to the second chapter, while the first chapter must have contained about 50 ślōkas. Perhaps when the remainder of the existing fragment has been read, this point may be more certainly known. I have at present only read and copied those leaves, on which I could discern any numbers. These show us the partial preservation of the following ślōkas: 24–40 and 41–57; and this, consequently, proves that the figured leaf is the seventh of the manuscript.

The manuscript is rather carelessly written; thus we have *vidhu-shikō* for *vidushikō* on line 4 of the obverse of the 7th leaf; and *kurmō gūdhāṅga* for *kūrmō gūḍhāṅga* on line 4 of the reverse of the 6th leaf, and other blunders.

Part VII. See Plate II, fig. 3. This manuscript consists of 7 leaves, measuring about 5 by $2\frac{1}{2}$ inches, but they are mutilated on the left-hand side. There are mostly six lines to the page; a few leaves have 7 lines, but these may possibly turn out to be a different manuscript. The characters are again another specimen of the round variety of the Central Asian Nāgarī.

The figured page reads as follows:—

- 1, तंज पूजितम् तथागतं नमस्यामि संबुद्धिपदोत्तमम् भग
- 2, . . . म् ॥ उत्तिले—दले—दत्तिले—सिद्धिरस्तु स्वाहा—यः क
- 3, वतः श्रवकः भिक्षुर्वा भिक्षुणी वा उपासको वा उपासिका वा—इ
- 4, . . इमं च मे हृद्दं पूर्वरात्रमपररात्रं मनसि करिष्यति
- 5, . . . णेन परिसुच्चिष्यति—दण्डार्द्धप्रहारेण परिसुच्चिष्य
- 6, ि . पेण—पि . . . लोम

In Roman transliteration;—

- 1, [.] . jña pūjitam [॥]
Tathāgataṃ namasyāmi sambuddha-dvipad-ōttamam [॥]
Bhaga
- 2, [.] . . . m ॥
Uttilê, dalê, duttilê, siddhir=astu svāha; yaḥ ka [ś=chid=Bhaga-]
- 3, vataḥ śr[ā]vakaḥ bhikshur=vā bhikshuṇi vā upāsakō va upāsikā
vā, i-
- 4, . . imam eha mē hṛida[ya]m pūrva-rātram=apara-rātram manasi
karishyati
- 5, . . [da]ṇ[ā]ṇa parimuchchishyati, daṇḍ-ārha-prahārêṇa pari-
muchchishya-
- 6; [tê] i . pēṇa; pa . i . ā . -ārḥô lôma-

The reverse reads as follows :—

- 1, [*parimu*]cheshisyati, imê cha . bhadantê bhaga-
- 2, ham=anubhavêna sa sâgar-ânta-prithivîm=anuvicha-
- 3, tpalô narô, kumbha-karṇô mahâ-kumbha-karṇô, âri, kôri,
kâ-
- 4, lê, pëlôlê, âyê, tâyê, ikshôri, kunê kunikê, yaś=cha mê
- 5, .. śukla-pakshasya pratipadam=upâdâya kṛishṇa-pakshê vâ snâta-
śu-
- 6, [*chi*] . . . dharmê saṅghê sa-gauravêṇa, ayô-vihitam chittam
varjitêna âdî . ê

The first passage (obverse, lines 1 and 2) is a ślôka, which affords the means of calculating the extent of the lost portion of the leaf. The dots, inclosed within brackets, indicate the number of lost aksharas. They are ten or eleven, and would occupy the space of about $2\frac{1}{4}$ inches. The full size of the original leaf, accordingly, must have been $7\frac{1}{4}$ by $2\frac{1}{2}$ inches. This would seem to show that the smaller of the two extant wooden boards belonged to this manuscript; and this conclusion is confirmed by the fact that the board is inscribed with a line of writing in Central Asian Nâgarî (see *ante* p. 37). The leaf must have been torn exactly in the place where the string-hole originally was situated.

The remainder of the text is in prose. It seems to be another work giving the story of a Buddhist charm. From a remark, which I have noticed on another leaf, it would appear that the charm was communicated by Buddha himself to the Mahâyaksha Sênâpati Mâṇibhadra, with reference to a son of the latter, called Pûṛṇaka. The subject of the work, therefore, is similar to that in the Vth Part, and it may possibly turn out to be another copy of the same charm.

The text above quoted may be thus translated :—

I salute the Tathâgata, the best of enlightened men, the Blessed one Uttilê, dalê, duttilê! May it be effective! Svâhâ! If any disciple of the Blessed-one, any male or female mendicant, or any male or female lay-devotee, keeps in mind this my heart in the former part and in the latter part of the night, he will be delivered from punishment, he will be delivered from any stroke of punishment; etc.

On the reverse occur the names of some Nâgas, *e. g.*, Kumbhakarṇa and Mahâ-kumbhakarṇa.

Part VIII. See Plate III, fig. 2. Of this manuscript only 4 leaves are preserved, measuring $5 \times 2\frac{1}{2}$ inches, but mutilated on the right-hand side. They are inscribed with 7 lines to the page, of which the lowest (or the uppermost on the reverse) is almost wholly obliterated. The characters are again a specimen of the round variety of the Central Asian Nâgarî, approaching rather more to the Indian Gupta type.

The figured page reads as follows :

1. चूर्णेन प्रत्यागच्छन्ति ॥ कपिलाजिह्वां गृह्य
2. पितया हि पूरमिश्रतायाः देवप्रतिमाय धूपो दातव्यो ततो सा च
3. स सुंचति गुर्गुलुधूपेन प्रकृतिस्थो भवति ॥ उपरु पुटालि चण्ड
4. स्वाह ॥ उपचारः ○ कथ्ये चतुर्दशं ढरात्रोपोषितेन श्वेतप
5. भां दण्डलखेत्रेण व ति कथ्यते अतसौतैलेन दीपो ज्वालयित
6. . अ स्थां . . तं चा सर्व्वरात्रि विद्य परिजपतया ततः प्र . . .
7. . . तथ . ना

In Roman transliteration :

1. chûrṇēna pratyâgachchhamti ॥ kapilâ-jihvâm grihya
2. shitavyâ hi pûra-mîśritâyâḥ dēva-pratimâya dhûpô dâtavyô tatô
sâ a
3. sa munçhati gurgulu-dhûpēna prakṛiti-sthô bhavati ॥ uparu pu-
ṭâli chaṇḍa
4. svâha ॥ upachâraḥ kṛishṇē chaturddaśyâm ṭri-râtr-ôpôshitēna
śvêta-pa
5. bhâm daṇḍala-sûtrēna varti kṛiyatê atasî-tailēna dîpô jvâlayita
6. . jra stham . . tam cha sarvva-râtri vidy[â] pari-jap[î] tavyâ
tataḥ pra
7. . . tathâ . nâ

Reverse.

1. . . śavi . paśyamti ya ya paṁ ॥ .
2. kili[ṭ]ilikasya jatu-kârēna śira-gôlakam kârâyêt tatra tôlakēna
3. . . rmadēna limpivâ tēna gôlakēna śasy-ôttarê ch=chhubhitavyê
dhâka
4. . dvitîyâḥ êva bhârô bhavati sarvam vashyati tataḥ pṛikṛich²⁴=
chhuddhê
5. dam cha bhavati ॥ tuṇḍa-kilikilikasy=âkshîni grihya pîshayê
srôñchatê
6. push[p]a-yôgēn=ânjîtēna gavâchyû-piśacham paśyamti tēna cha
purusha-vîrya
7. . . trayam piśacham hanati tapyasya kachchhât=prasêvaka grihya
gam [.]

The text is too mutilated to admit of a satisfactory translation. What there is may be thus rendered :—

He approaches with the powder ॥ Taking the tongue of a brown cow the image of the dēva is to be fumigated with incense

²⁴ The reading is uncertain ; it may be *pṛikṛich* or *pṛitṛich* or *pṛinṛich*.

mixed with pûra (*a fragrant stuff*); then that (image) . . . he gets free (from disease and) through the incense of guggulu (*a fragrant gum resin*) he becomes (restored) to good health. Above the figure . . . svâhâ || The physicking (should be had recourse to) in the dark half of the month, on the fourteenth day, by a person after he has fasted for three nights and (put on) white (raiment), a wick should be made of the cord of a *dandala* (churning-stick ?), (and) a lamp lighted with linseed oil, and the spell should be repeated throughout the whole night. Then they see || With red lac he is to form a ball representing the head of Kilikilaka (*i. e.*, Siva) . . . ; then having rubbed it with a tôla of , with that ball in sifted fine grain ; the process is repeated once more; every thing is brought in one's power; then in a thoroughly cleaned, , and it becomes || Taking the eyes of (*tunḍa*) Kilikilaka, he should grind (them), he ladles ; with anointed with the preparation of flowers they can see a piśâcha at a distance of a *gavâchryû* (*gavyûti* ? , or perhaps the name of a piśâcha); and with that power of man he can kill three piśâchas; (then) taking a bag from the side of the person that does penance

From the above extract it would appear that the work treats of medical charms. It is written in the now well-known species of "mixed" Sanskrit, anciently the prevailing literary language in North Western India and the countries beyond.

Part IX. See Plate III, fig. 3, 4, 5. This manuscript consists of 25 leaves. Some of them show a numbering on the left hand margin in very fine and minute figures. Thus, of the three figured leaves, fig. 3 shows the number 30, fig. 4, the number 33, and fig. 5, the number 36. This circumstance proves that the manuscript is not completely extant, though from the fact that one of the extant leaves is only inscribed on one side, it may be concluded that the manuscript is complete at the end, and that some (10 or 12) of the initial leaves are wanting. Unfortunately the last leaf is too damaged to be read.

The leaves are mutilated at the lower corners, but sufficient is extant to show their full size. It is $5\frac{1}{2}$ by $2\frac{1}{2}$ inches. Each leaf has six lines. Unfortunately, the writing is extensively obliterated, owing to the circumstance that the thick arsenical coating of the leaves, on which the letters were written, has been greatly damaged, apparently, by damp. In many cases the leaves firmly adhered to one another, and on separating them, the coating, together with the letters which it bore, came off. On the original leaves, portions of the obliterated letters, are still sufficiently visible to permit of their being occasionally identified;

VII. (Reverse.)

- 1,
 2,
 3, *ka .i ka llô na kra mô tsa â snê ya . . . Uê . [. . .]*
 4, . . rêtth sâ tkê || *śa-(kk)a-(ri) dê-va-dâ-ru — śa-rsha-pâ — ku-shṭha*
 5, *kha — trai (kh)ô shshai mai ki sa bh(b)a rka bha llê — pla tkâ*
 rê tha ścha kê tê — sê lai kô
 6, || *lâ — ka — pi .*

I cannot attempt to translate these extracts, both because they are too fragmentary, and because they are partially written in a language unintelligible to me. I may notice, however, that they contain series of Sanskrit words alternating with series of Non-Sanskritic passages. The former series consist of Sanskrit names of medicinal plants or drugs, spelled, however, in a most extraordinary fashion. The following is a list of these words with their Sanskrit equivalents :—

Citation.	Name in Weber MS.	Sanskrit.
No. I, line 2	sa-ba-ra-lô-ṭri ṭri-pha-u pra-pu-ṇḍa-ri-kha (cf. Nos. III, I, IV, 5, VI, 4) mâ-n̄châ-shṭha (cf. No. VI, 4)	śâbara-lôḍbra triphala prapaṇḍarîka mañjishṭhâ
No. I, line 3	spri-kha ta-ka-ru (also No. VI, 4)	sprikkā tagara
No. III, line 1	ha-ri-dri pra-pu-ṇḍa-ri-kh (cf. Nos. I, 2, IV, 5, VI, 4)	haridrâ prapaṇḍarîka
No. III, line 2	su-kshmê-u vi-ra-n̄kh (cf. No. III, 3) ni-lu-tpâ-u (also No. VI, 4) ḥṛi-bê-ra kê-lê-ya-kh pa-ri-vê-la-kha	sûkshmaila varânga nilôṭpala ḥṛivêra kâlîyaka paripêlaka
No. III, line 3	va-ra-ṅga tva-cham̄ mu-stha śa-ra-ba sâ-la-va-rṇî	varânga tvacha musta śârivâ (?) śâlîparṇî
No. III, line 4	pri-śna-va-rṇî jî-va-ntî dê-va-dâ-ru (also No. IV, 5, VII, 4)	prîśniparnî jîvantî dêvadâru
No. IV, line 5	pra-pu-ṇḍa-ri-kha (cf. Nos. I, 2, III, I, VI, 4) ka-ṭu-ka-rô-hi-ṇî a-śva-kâ-ndha	prapaṇḍarîka kaṭuka-rôhiṇî aśvagandhâ

Citaions.	Name in Weber MS.	Sanskrit.
Nó. IV, line 6	a-pa-mâ-rga (also No. VI, 3 and below)	apâmârga
No. V, line 2	kâ-kô-rî kshî-ra-kâ kô-rî pi-ta-ri (see bi-dâ-ri, below) kshî-ra-pi-ta-ri	kâkôli kshîra-kâkôli vidâri kshîra-vidâri
No. VI, line 3	a-śva-ga-ndham (see No. IV, 5)	aśvagandhâ
No. VI, line 4	pra-pu-nta-ri-kha (ef. Nos. I, 2, III, 1, IV, 5) ma-ñcha-shṭha (ef. No. I, 2)	prapaṇḍarîka mañjishṭhâ
No. VII, line 4	śa-kka-ri śa-rsha-pa ku-shṭha-kha	śarkarâ (?) sarshapa kushṭhaka

On some other leaves I have found the following :

a-mpri-ta-pâ-ttri	amrita-patra ²⁵
a-va-mâ-rga (see a-pa-mâ-rga above, No. IV, 6)	apâmârga
ka-ru-ṇa-sâ-ri	kâlânusâri
kshî-ra-bi-dâ-ri	kshîra-vidâri
ta-ma-la-pâ-ttri and ta-ma-la-pâ-dha-ri	tamâla-patra
tri-phâ-u 3	triphala 3
pi-ppâ-u	pippala
pu-ta-na-kê-sî	pûtanâkêśi
pu-na-rna-ba	punarnavâ
pri-ñka-ra-chaṃ	bhriṅgarâja
pri-ya-ñku and pri-ya-ñgu	priyañgu
bi-dâ-ri (see above, No. V, 2)	vidâli or vidâri
bi-la-pa-tti	vila-patra or vilva-patra ?
bha-lla-ta-kha	bhallâtaka
ma-hâ-mê-dha	mahâ-mêda
mê-dha	mêda
lô-ttri and lô-dri and lô-tta-ri	lôdhra
śâ-ri-ba	śârivâ
śi-ri-sha-pu-shpa	śirîshapushpa
śai-lê-ya-kha	śailêyaka
sa-rja-ra-sha	sarja-rasa
styô-ni-ya-kha	sthaṇḍeyaka

The spelling of such words as *tri-phâ-u*, *ni-lu-tpâ-u*, *pi-ppâ-u* is very curious. The identity of the former is clearly established by the numeral figure 3 which I have found following the word in one place, and which is intended to explain its meaning "the three myrobalans." The liquid consonant *l* is apparently omitted, and the vowel attached by a side-

²⁵ Or perhaps for Skr. *amrâta-patra*, a bye-form of *amla-patra*, a kind of sorrel.

stroke to the preceding akshara. This side-stroke is also used with final consonants, when they have no inherent vowel; they are, then, attached to the preceding akshara by a side-stroke and written a little below the line,—a practice which is well-known in ancient Sanskrit writing, being used instead of the modern *virāma*. Thus in *pra-pu-nta-rikkh* (No. III, 1) and *pra-pu-nta-ri-kha* (Nos. IV, 5 and VI, 4) we have an instance of the same consonant (*kh*) being written with and without the inherent vowel (*a*).

Part IX of the Weber MSS. appears to me to belong, both with regard to characters and language, to the same class of writings as the Kashgar manuscript, published by Mr. Oldenburg. The latter, too, is not only written in what I have called the square variety of the Central Asian Nāgarī, but it also shows occasional Sanskrit words interspersed in the text. Thus we have *brāhmaṇam* in the 5th line of the reverse (syllables 7–9), and again, on the obverse, *mahākaraṁ* (Skr. *mahākara*, a name of Buddha) in the 1st line (syllables 14–17), *vājirēmnikusha* (Skr. *vajrāṅkuśa*) in the 4th line (syllables 10–13), and *brāhma* in the 5th line (syllables 8 and 9). More doubtful are the following: reverse, line 3, *bhṛiṅgārēṅku* (*bhṛiṅgārāṅka*?) and *sāstrēm* (*śāstra*?), line 4 *nērvānam* (*nīrvānam*); obverse, line 1, *ēṅku* (*aṅka*?), line 3, *āstrēm* (*astra*?), and further on *klēsa*. Quite certain is the occurrence of numerals. In the obverse, 2nd line, 74 (**73**), 4th line 75 (**74**); in the reverse, 1st line, 77 (**72**), 3rd line, 78 (**75**), 5th line 79 (**73**). This order shows, that the pages are wrongly placed in Mr. Oldenburg's plate. The lower part is really the obverse page of the leaf, and the upper part, the reverse.

The following is my reading of the Kashgar MS., observing the proper sequence of the pages:—

Obverse.

- 1, pa . tsñê kta shshê ê-ñku khâ jri a kau ta ehêhê—ma-hâ-ka-run
shê khai pê pê ñya ehêhê pê shpim nu—dha ryâ yknê ymê ttsê
smô ña shshê mi na nâ só [. —]
- 2, shshê yai nu stman shña tkha lñê shshê pi su mē rttsê mrâ ehñê
70+4 pô ysi ñña shshê tkhê ylai ñam ktê nê stya ltsê sai tsta
lkâ shshê ñehâ nai sai rñê śehya shshê [.]
- 3, syi shshêm â-strēm ũa ○ ktê tsta kha khâ rpô — klê-sa tma
shshêm ehêm lām tna sū rēm tspô nam kshê ñehai — dha lskô
shshê chau khê ma vi trēm śa . shshê ñehai . [—]
- 4, tma sa 70+5 ñam kehyēm yê tkhēm tsa yai nu vâ-jrēm-ñku-sla
rnê nê — ylai ñam ktñê khê shsa ka pô sta khrô ehêhê tē lki
nê — krēm tpê [.]

- 5, ysha sta — khê smai klyau nka sta brâ-hma ññai khê rtsyai pô sai shshê — yâ dha shshê ñichai i lai ña ktêm pô ylai ñañ ktê ttsâ shtsa pra lya shsha rkhê [... —]
- 6, pè lai ktê shsha na khrô tstsâ na — khañ rpô rmêm skkha tma pañ lsko shsha na rtau sna yâ kê — bhai shshê ttsê khañ ttrê â rskô rshêm yâ [—]

Reverse.

- 1, sô kâ nê nê rvâ tshai — khâ ra sta ñis ykhâ rehla klê nê tñia ktô pkhâ ñimtsa ya mña râm nê . . la tma . 70+7 â ñimâ lâ shliê shshau . shpâ [... —]
- 2, pè shshê kha stsyâ strê nau su pè ñya chchê — tkhañ ttsa ññê jaṭ snai ykô rñê shsha yâ kê ktsô ñê la lam shka sta rya pô ysê ññê shshau rtsa sê ktsau ña [... —]
- 3, bhri-ñgâ-rê-ñku²⁶ sù ○ kê sâ-strêm î tē mai tta rshshê 70+8 pû vñêm ktê shshê tkhê bra mñañ ktê spâ lmêm snai mē nâkh — yai tmu tha ktau tra [... —]
- 4, nê rmi tyâ mshê ñichai khnô lmê nô ktya knê sa sta rêm — nê-rvâ-nañ shshai kê ttsa sai shshê dha rkau chai êñ shkê tstsêm ta ttha shshê . pa khâ kta [... —]
- 5, s̄pu kha kô ya khâ spa brâ-hma-ñañ 70+9 ê mprê tma shsha na . . tma stkhâ ra a kshâ sta — klai namtth sa ma skamttth ka rsa tsi . . khâ . [... —]
- 6, . ru tē pa . mâ ga ri — gâ ñpê lai ktê shshai kêm tsa chañ rkâ sta a sta ryai — pô pē sai shshê ka llô ynâ shsi pē lai . . ñai—

It will be noticed that a mark of interpunctuation occurs at regular intervals, *i. e.*, after every 13th syllable; thus marking off sections of the text of 13 syllables each. Taking this as a basis of calculation, it will be found that the text between each pair of consecutive numbers is made up of six sections; and that from 9 to 13 syllables in each line are lost at the sides of the leaf. The space required for these would be $3\frac{1}{4}$ to $4\frac{3}{4}$ inches. The leaf, in its existing state, measures 14 to $15\frac{1}{4}$ inches in length. The leaf, in its original state, accordingly, must have measured about $19\frac{1}{2}$ inches, allowing a small margin on either side.

The fact that the text is divided and numbered in regular paragraphs renders it probable that the work is composed in some kind of poetry, each paragraph forming a verse or stanza of six sections of 13 syllables each. I am not aware of any Sanskrit verse of this description. I suspect, that the language is some kind of Mongolian, with Sanskrit technical terms interspersed. The nature of the latter, perhaps, suggests that the work belongs to the Buddhist Tantrik class of literature.

²⁶ Or perhaps read *śri-ñgâ-rê-ñku*.